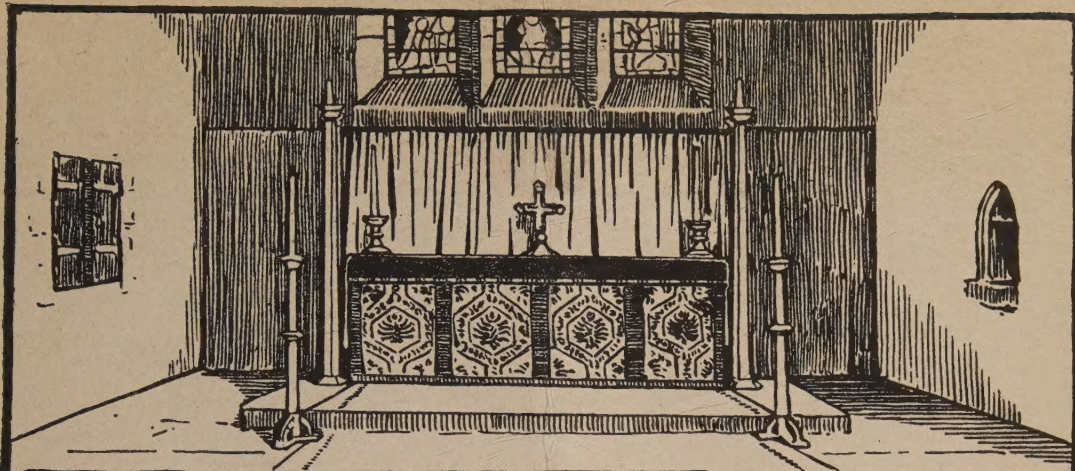




THE ENGLISH CATHOLIC

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Anglican Society.

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PRICE FOURPENCE.

The Anglican Society.

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- 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
- 2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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EDITORIAL.

All English Churchmen sincerely and wholeheartedly join in the great national Thanksgiving at the twenty-fifth anniversary of the King's Accession. Indeed, to Churchmen, King George the Fifth is not only the supreme authority and guardian of justice in the State, he is also the "Supreme Governor of the Church." He has a unique position in the Church as the leading layman and champion of the Faith. He was solemnly crowned and anointed by the Bishops of the Church. He still claims the official title of *Fidei Defensor*.

Churchmen, therefore, can regard his Jubilee as of double import to themselves as Englishmen and Churchmen, and it is only natural and fitting that the celebration of it should have largely centred round the Church.

Our King and Queen are loyal and devout members of the Church, and so the unique status of the King of England in the Church is not anachronous when this can be said of our Royal Family.

We heartily wish that the rights of the Crown in such matters as Church patronage were exercised as the personal rights of the King as the leading lay Churchman and not as head of the State. For in theory it is difficult to justify the delegation of these rights to his Ministers of State. But this is not the time to raise difficult questions about Church and State, and may it be many generations before we are forced to do so. Our only feelings at this time are: The King! God bless him. Long may he reign!

THE PRESIDENT'S NOTES.

The last two or three months have seen few events of outstanding importance to be chronicled here, but they have continued to bring in a number of encouraging reports of progress. Foremost among these is that of the American Society. I hope we shall seek to emulate the splendid example of those who are willing to travel hundreds of miles in order to be present at a meeting of the Society.

The Oxford Branch arranged a meeting in the Old Library of St. Mary's, at which

Canon J. F. Lovel Southam gave an encouraging and inspiring address.

Meanwhile, from parish after parish comes news of the spread of Anglican principles. There would appear to be a wide desire to conform to the traditions of the English Church, and a genuine wish to ascertain how this desire is to be fulfilled.

Even more significant is the continued development of the Parish Eucharist. Plans are being considered for the publication of literature upon this subject.

H. ADEANE BYARD.

REUNION NOTES.

The forthcoming visit of an Anglican Commission, appointed by the Archbishop of Canterbury and headed by the Bishop of Lincoln, to Roumania, is a very important event from which much is hoped. After the persecuted and disorganized Church of Russia, the Roumanian Church is the largest of the twenty churches which make up the Orthodox Communion. The Roumanians have not had so much contact with ourselves as most of the other Orthodox nations: and it is of the utmost importance for the future of the relations between the

two communions that the Roumanian Church should take her full part in the growing intimacy between them.

The terms agreed to by the commissions of the Church of England and the Church of Finland have been accepted by the Convocation of York, but postponed for further consideration by the Convocation of Canterbury. As the Church of Finland is still very little known to most English Churchmen, this postponement cannot be regarded as unreasonable. The other proposals, agreed to by the commissions of

the Church of England and of the Scottish Presbyterians, were postponed by the Convocation of Canterbury until they should have been accepted by the Scottish (Episcopal) Church.

It is important that the distinction between the proposals as to the Church of Finland on the one hand, and those as to the Scottish Presbyterians and the South Indian missions on the other, should be clearly understood:—for attempts have been made to class them all together. The Church of Finland is historically continuous with the medieval Church, for she represents the medieval see of Åbo. She accepts, without hesitation and quite explicitly, the doctrines of baptismal regeneration and priestly absolution. Her episcopal succession was maintained until 1884, was only lost by accident, and is now in process of being restored. There is no schism, strictly speaking, to be healed: there has never been any rival to the allegiance of the Finnish people (for the Orthodox Church in the eastern provinces is not a rival), and the Church of Finland has never been in opposition to the Church of England, from which, through St. Henry, the English Apostle of Finland, she derived her origin. Nevertheless, intercommunion is not proposed, until the remaining differences in faith and order have been settled.

The Presbyterian Church of Scotland, on the other hand, has no just claim to historical continuity beyond John Knox, any more than the Reformed Church of Geneva is the medieval bishopric of Geneva. The Presbyterian Church is that part of the Church of Scotland of Charles II.'s time, which at the Revolution deliberately rejected episcopacy and all that goes with it. It does not claim to possess either altar or priesthood, it does not teach that regeneration is conveyed by baptism, or possess any sacrament of confirmation, its ministers are not commissioned (as those of the Church of Finland are) to hear confessions and give absolution. There is in Scotland a Catholic Church, in full communion with the Church of England, which claims the allegiance of all Scotsmen. With all respect to the great traditions of Scottish Presbyterianism, its learning, to which we all owe so much, its steady defence of "the crown rights of Jesus Christ" against State interference, and its widespread missionary labours, we cannot regard the Presbyterian Church as Catholic either in faith or order.

Our religion and that of the Presbyterians are different, and the recommendation of the commission, that we should not only admit Presbyterians to communion, but even receive communion from them, "when out of reach of our own accustomed ordinances," is disastrously inconsistent with Catholic principles.

Still less acceptable is the scheme for a United Church in South India, which seems to be growing worse and worse. The Anglican negotiations began with the false and fatal assumption that the S.I.U.C. and the Methodist Church were "Churches" in the same sense as the Church of the Province of India, and that the only important difference was episcopacy: whereas the Methodists are a private society founded by John Wesley, and the S.I.U.C., the dominant element in which is Congregationalist, is founded on the principle of the "gathered church." Gradually the safeguards of Catholic faith and practice in the proposed United Church have been whittled away: until, in the present scheme, no Churchman in South India will have any security that the minister of the Eucharist which he attends will have been ordained by a bishop: confirmation is to be quite optional: the Divine marriage law is in certain respects to be set aside: and the united church, which will not be even nominally an Anglican church, will be in full communion with the Methodists and Congregationalists in Europe and America. I do not see how anyone who believes in the Catholic character of our Communion can accept the ministrations of such a body; and loyal Catholic Churchmen in South India will find themselves in a very difficult position if the scheme passes. It has now to be accepted by at least two-thirds of the Indian dioceses, so that if five dioceses reject it, it will fall through.

However urgent the need for unity, especially in a heathen country, may be, an union which is not founded on Catholic faith and order can only lead to fresh misunderstandings and fresh divisions.

The same may be said of the proposals of that small but active group of propagandists, who belong to the "Confraternity of Unity" and the "Society for Catholic Union." In view of the incurable sentimentality of the English, it is necessary to keep on saying that reunion with Rome is neither possible nor desirable. Rome cannot, without breaking up her own system, grant any concession on the main issues

between us; we cannot, now or at any future time, be united with Rome on any other terms than the surrender of fundamental principles of Catholic faith and order. Even friendly cooperation, such as we have to a greater or less degree with all other bodies of Christians, is prevented by the Roman practice of proselytizing. Deliberate and organized proselytizing is the poison in the wounds of Christendom, which must be made antiseptic before we can begin to heal them.

I observe with interest that Mr. Plowden-Wardlaw ("Father Clement"), who wants the Pope to give the Church of England "Uniat status," says that "to average Anglican Churchmen of primary or secondary education the transition in externals (services, language, ceremonies, etc.) must be made almost imperceptible!" This con-

firms what we have always maintained, that the introduction of apparently harmless Roman ceremonies and ornaments, the numerous osculations and salutations, the biretta and cotta, the six-candle altar, etc., is, so far from being harmless, the first stage towards the complete Romanizing of the Church of England. If the people are accustomed, first to Roman ornaments and ceremonies, then to Roman devotions, and then to a Roman or "near-Roman" liturgy, the task of introducing the whole system of Roman doctrine and discipline will be much easier. The history of many a pervert to Rome is an illustration of this truth. The English Use is a powerful safeguard against Romanizing propaganda, whether carried on by open foes without or traitors within.

C. B. Moss.

NOTES AND NEWS FROM AMERICA.

The American Branch held a series of meetings at Trinity Chapel, in New York City, on February 14th. The Executive Committee met in the middle of the afternoon. At this session a most interesting set of suggestions proposed by the younger members of the Philadelphia Committee or "Chapter" was presented. Matters of general policy were discussed. The undersigned was designated to forward news each quarter to the Editor of the *English Catholic* for publication in the Society's magazine.

At five o'clock the regular annual meeting was held. The officers were reelected for the coming year as follows:—The Right Rev. Dr. Oldham, Bishop of Albany, President; the Very Rev. Dr. Gates, Dean of New York, Vice-President; the Rev. Dr. Sutton, Vicar of Trinity Chapel, New York, Treas.; and the Rev. Charles E. Hill, Rector of Ballston Spa, Secretary. The Executive Committee was appointed, consisting of the officers and the Reverend Dr. Henry R. Gummey, Jr., Professor of Liturgies at the Philadelphia Divinity School; the Rev. Frederick W. Fitts, Rector of St. John's, Boston; and the Rev. Edward R. Welles, Chaplain of St. Mary's School, Massachusetts.

The Committee on the Lectionary was appointed, Dean Gates and Mr. Hill; the Committee on Literature was appointed, Dr. Gummey, Dr. Sutton, Fr. Fitts.

In spite of stormy weather the attendance broke all records with members coming

from as far as Cleveland (500 miles), Boston (225 miles), Atlantic City, Philadelphia, Albany, and other distant points.

The Secretary reported an increase in membership during the past year from 117 to 173. Ten Bishops now belong to the American Branch. The Society has made real progress in the distribution of literature in that period. Three new pamphlets were issued. The edition of one thousand copies of one pamphlet was completely exhausted, and a new edition has been authorized.

The members of the Executive Committee, together with some other clerical members of the Society, dined together with delightful informality prior to the evening meeting. This enabled those participating to exchange ideas and formulate plans for the future.

At 8.15 p.m. a meeting open to the general public was held. The speakers were the Bishop of Albany and the Reverend Professor Gummey of Philadelphia. The former made a vigorous appeal for redoubled zeal and effort on the part of the Society. He was fired by the great opportunity now confronting the Society and urged the members to unite in a positive programme of expansion and achievement. He outlined four definite objectives: first, to make the Lord's Service the primary service on the Lord's Day; second, to promote a reverent and intelligent Anglican ceremonial; third, to inspire a greater loyalty to the Catholic Faith as this Church hath received the same;

fourth, to make the Society better known and extend its influence more widely throughout the Church by means of publicity, literature, meetings, etc.

As a result of this stirring speech it was at once proposed that a committee be appointed by the President to undertake the task of making the Society better known and extending its influence by various suitable methods. Later the President appointed the following Committee on Extension: The Rev. E. R. Welles, Chairman; the Rev. W. J. Brown of Manchester Center, Vermont; the Rev. H. E. Kelly of Bridgeport, Connecticut; and the Rev. A. F. O'Donnell of Westfield, New Jersey.

The second speaker of the evening made a spirited and scholarly address on the liturgical principles and work of the Society. Dr. Gummey's profound scholarship, his unusual store of practical experience in liturgics, and his never-failing sense of

humour combined to make his speech interesting and useful to his hearers.

A joint meeting of the Executive Committee and the Literature Committee is to be held on April 25th (11 a.m.) at Trinity Chapel, New York. The meeting is to be held in connection with the preparation of a much-needed Anglican Manual of Ceremonial. The American Branch is projecting such a work. The first section is to be confined to the service of the Holy Communion.

The newly-elected officers of the Philadelphia Committee are as follows:—Chairman, the Rev. Norman A. Howell; Vice-Chairman, the Rev. Philip Fifer; Secretary, the Rev. F. F. E. Blake; Treasurer, Dr. James W. Wister; Exec. Committee: the Rev. David Holmes, Isaac E. Brooks, James C. Gilbert; Director of Publicity, the Rev. Dr. John R. Crosley.

E. R. WELLES.

PSALMS FOR HOLY DAYS.

Ordination examination in the ancient Church was largely a test of ability to conduct Christian worship. The eighth Council of Toledo (A.D. 635) prescribed that none should be promoted to any ecclesiastical dignity without perfectly knowing the whole Psalter, besides the usual canticles and hymns and the formula for baptism. And as early as the fifth century Gennadius, Patriarch of Constantinople, refused to ordain any candidate who could not repeat David from memory. To-day the clergy are made familiar with the Psalter through recital of the daily offices, but it is doubtful if there is a priest now who would care to go to his stall without a Prayer Book; and most priests have to turn a good number of pages before they know exactly what psalms are prescribed when confronted with a long list of their numbers without titles. The Prayer book of 1928 provides a list of twenty-two psalms which may be used on Holy Days and their Eves, that is, those days for which proper lessons are provided. This provision is very likely welcomed by many clergy, but it would be interesting to know how it is put into practice. Probably the more familiar numbers are used for all occasions and as a result a certain sameness pervades the very services which call for singular treatment.

Taking these twenty-two psalms and considering them carefully it will be found

they may be classified into four groups and this will be found to fit in extraordinarily well with the requirements of the Kalendar.

(i) Psalms illustrating the life of the righteous: 1, 15, 34, 91, 103, 111, 112, 113, 131. Verses such as *He that leadeth an uncorrupt life* and *His heart is established and will not shrink* seem well suited for saints days in general.

(ii) Psalms illustrating the reward of suffering: 30, 42, 43, 84, 116, 138. These quite naturally suggest the commemoration of martyrs. The 1928 Book allows only three such commemorations; *i.e.*, Stephen, Peter and James the Great. This does not of course deny the martyrdom of other red letter saints but prefers only to commemorate those having scriptural authority.

(iii) Psalm cxix. While this is the psalm of the law, such lines as *O how sweet are thy words unto my mouth* and *Thy word is a lantern unto my feet* will inevitably make the Christian reflect on the Gospels. Thus the psalm may well be used in connexion with the evangelists.

This leaves a few Holy Days for particular treatment; Purification, Annunciation, Innocents, John Baptist and Mary Magdalene, while the Transfiguration, Michaelmas and All Saints will require supplementing.

The question now arises how psalms shall be selected for these days from the

twenty two provided? From the days of the Gospel the Church has been fond of applying the Old Testament to illustrate the New. The introits of 1549 were still selected on this method: psalm 134 being chosen for the Purification from its reference to standing in the Temple, and psalm 140, *Deliver me, O Lord, from the evil man* for Matthias. This so-called "mystical" use of the Psalter has made its appeal to the masters of the spiritual life. It will be remembered how Father Benson's two-volume work on the Psalter, *War Songs of the Prince of Peace*, is entirely founded upon this system. At the same time a "mystical" reading of the psalms can become curiously strained and a modern congregation might find it humorous to sing psalm 133, *Behold how good and joyful a thing it is: brethren, to dwell together in unity* as the introit for the twin commemoration of Philip and James! But limited as we are to twenty-two psalms it will not be possible to trespass far in this direction. Thus we may well choose psalm 119 for the Purification, both from its opening *Blessed are they that are undefiled*, as also from its attitude to the law. Again, psalm 132, originally of the Building of the Temple, can mystically be interpreted for the Annunciation: *Of the fruit of thy body shall I set upon thy seat*. It is just here the use of antiphons would be most valuable as being able to lay stress as

no other method can upon the words most suitable to the occasion; but to pursue this would be trespassing beyond the provisions of the Prayer Book. The Nativity of John Baptist calls for special treatment, and it seems appropriate to use psalms both touching the life of righteousness and those of suffering. Mary Magdalene also stands alone and for her psalms will be sought exemplifying loving devotion and Easter joy. Michaelmas may be supplemented by other "angel" psalms, like 91, and psalm 15 may not be out of place for the Transfiguration.

Below is a table composed on these lines which may commend itself to some priests who have found difficulty in using the Holy Day psalms as shown in the 1928 Prayer Book. Its only claim to authority is that it places these psalms in an orderly way, that it includes them all and no others. While the Prayer Book says one or more may be used the list generally allows for more, it also places the psalms for each office as near to each other as is possible which makes greatly for convenience. One other note must be added. In many churches it is the custom to sing a psalm as the introit to the Eucharist and those provided in 1549 are generally followed: when this is done the psalm so used could well be omitted from Mattins if it occurs there and these introits are therefore indicated in the table.

L. B. TOWNER.

PSALMS FOR HOLY DAYS.

	1st Evensong.	Mattins.	2nd Evensong.
Apostle and Martyr or Martyr	... 42, 43	116, 138	30, 84
Apostle (not Evangelist)	... 1, 15, 34	91, 103	111, 112, 113
Evangelist	... 119 (25 eve.)	119 (26 morn.)	119 (26 eve.)
Innocents	...	30, 84	131, 138
Purification	... 113, 116	119 (25 morn.)	119 (24 eve.)
Annunciation	... 111, 113	131*, 132	138, 148
John Baptist	... 1, 15	42, 43	30, 84
Mary Magdalene	... 42, 43	145, 146*	91, 103
Transfiguration	... 15, 24	103, 113	146, 148
Michaelmas	... 34, 91	103, 113*	146, 148
All Saints	... 103, 132	145, 146	148, 149

* Introit 1549

IN WHAT SENSE ARE THE ANGLICAN CHURCHES WESTERN?

(Reprinted from *St. Boniface, Warminster College, Magazine*, by kind permission of the Editor).

First, let us define our terms. "Western" and "Eastern," as used ecclesiastically, have now but little connexion with geography. The Roman missions in China are not part of "the Eastern Church," nor the Greek parishes in America part of "the Western Church." "Eastern," as applied

to a church, implies a certain historical, theological and liturgical tradition for which, perhaps, the best word is Byzantine (I use the word in no depreciatory sense), though there are "Eastern" churches, such as the Assyrian, to which Byzantium represents the "West." Similarly, "Western" means

"Latin." "Western" theology, liturgy, canon law, church arrangements, mean those which are inherited from the great mediaeval organisation of which the Pope was the head. "The Western Church" is a convenient, though incorrect, name for that organisation: properly speaking, there is only one Church, the Universal Church, and local churches which are its representatives in different places: as in Jerusalem, Corinth, Rome, France, England or Russia. So, for "Western" we may substitute "Latin"; a better word because less misleading. The "Western Church" is that part of the Church which is subject to Rome; "Western" theology, liturgy, or canon law are Latin theology, liturgy or canon law.

The English Church, through her connexion with Byzantium, through Theodore and in other ways, was closer than was generally known (for instance, English Kings down to John bore the official title of Basileus, "Emperor"), was by origin Latin. St. Augustine and St. Aidan alike were ecclesiastically Latins (of different kinds); from the Norman Conquest onwards, the English Church was as much a part of the Latin ecclesiastical system as the churches of France, Spain and Germany. Our theology, our liturgy, our canon law, have therefore a Latin basis (just as American civilization has an English basis). In that sense we are no doubt "Western" or "Latin." For instance, our Church Calendar is based on the Roman calendar; St. Philip and St. James are commemorated on May 1st because they were commemorated so at Rome. But our Latin background is mediaeval, not modern; we broke away before the great development known as the Counter-Reformation. All the results of that development, doctrinal, political, devotional, ethical, are totally alien to our tradition; happily, for by associating Catholic Christianity with reactionary absolutism, the Counter-Reformation has done irreparable harm.

On the other hand, we have developed in a different direction. Even apart from the influence of foreign Protestantism on our institutions, the Anglican development has produced something quite different from Latin Christianity, ancient or modern. In theology, there is a great Latin tradition, unbroken from Tertullian to (say) Cardinal Mercier; but our theologians, such as Hooker, Andrews, Bull, Butler, Pusey,

Maurice, Lightfoot, Westcott, Moberly, Gore, unquestionably lie outside it. They are no more to be taken for Latin theologians than St. Athanasius or St. John Chrysostom. Similarly, we have a liturgical tradition of our own: all the Anglican liturgies form a special group with certain unmistakable characteristics. In the region of thought, the Byzantine and the Latin mind alike move deductively; the Anglican mind shrinks from deduction and prefers induction. Byzantine and Latin Christianity have each developed an enormous mass of legend and tradition, some of which has in the Roman Communion hardened into dogma. The Anglican Communion, on the other hand, in consequence of its emphasis on the appeal to Scripture, has developed a critical freedom which is abhorred or envied by its neighbours, according to their temperament. As Bishop Creighton said, ours is "the Church of the New Learning"; not only the new learning of the Renaissance, but also the new learning of the modern scientific world: a position which it is our special vocation to maintain intact for the united Church of the future. But nowhere is the difference between us and Latin Christendom more marked than in the sphere of government.

For a thousand years the Roman control has been becoming more and more centralized, and the "universal ordinary jurisdiction" of the Pope, which has been since 1870 an irreformable dogma, gives him unlimited and irresponsible control over everyone and everything. But we, in religion as in other matters, insist that the governed ought to have a share in government, and that no control ought to be irresponsible. As we have rejected the jurisdiction of Rome, so we neither expect nor wish the young missionary churches to be permanently subject to Canterbury: we are prepared to give them the most complete independence when they are ready for it, and we do not expect them necessarily to retain Anglican characteristics, such as the Prayer Book type of liturgy, though we hope they will always retain Anglican principles, above all the principle that nothing may be taught as of faith unless it may be found in, or proved by, Holy Scripture.

All this, of course, is as unlike as possible to the method and spirit of "Western" or Latin Christendom, especially since the Counter-Reformation. And therefore to say that "the Church of England is part of

the Western Church " is to utter a falsehood which is the more misleading because it is a half-truth. " A lie which is half a truth is ever the blackest of lies." The Anglican Communion is neither " Western " nor " Eastern," neither Latin nor Byzantine ; it has historical connexions with both, but it is a third type of Catholic Christianity, and none the worse for that. It has been developed by a northern people, outside the Mediterranean region, and therefore differs in many things from Mediterranean Christianity, whether Greek or Latin. In the future we may expect to see many other types of Catholic Christianity, African, Indian, Chinese, etc. The existence of Anglicanism is a witness to the fact that the power of the Church to produce new types is not exhausted.

Are we then to confine ourselves rigidly to our own tradition, and to refuse to learn anything from the others ? Of course not. It is because we all need one another that the Reunion of Christendom is so necessary. The Eastern Churches have the most to teach us, because they are strong where we are weak, in dogmatic grasp, in liturgical worship, in personal devotion. Their very unlikeness to us on the surface makes their witness to our fundamental unity all the more valuable ; while their maintenance of primitive tradition, both doctrinal and liturgical, together with their refusal, on principle, to proselytize, gives us confidence in their guidance. From Rome we have

much less to learn : partly because we have already taken the best she has to give, and partly because she is so deeply infected with erroneous doctrines, despotic theories of government, liturgical abuses, and devotional puerilities. I doubt if we have anything to learn from Rome in liturgical matters ; and in devotion, where she is undoubtedly strong, expert guidance is needed to separate truth from falsehood, because her doctrinal basis and mental atmosphere are so different from ours. In the region of thought, where the Eastern Churches are largely pre-critical, Rome is definitely anti-critical, and therefore of little value to us who live in a world where the right of criticism is taken for granted. What we have to learn from Rome lies rather in the region of discipline. It is her firm hold of fundamental dogma, her refusal to compromise with divorce and contraception, her determination that all her children shall have a chance of learning the Truth from teachers who believe what they teach, that Rome is admirable. (One might add that Anglican priests might with advantage obey the Prayer Book as strictly as Roman priests do the Missal and the Breviary !) But these are just the points where Rome is primitive and Catholic. Let us imitate these and leave alone what is merely " western," still more what is tainted by the dogmatic errors, the reactionary mentality, and the bad taste of the Counter-Reformation.

COOKSON'S COMPANION. II.

A STUDY IN EIGHTEENTH CENTURY CEREMONIAL.

We now come to the *Sursum Corda* and *Sanctus*. The *Companion* instructs the young communicant that after the response has been made : " It is meet and right so to do " *the priest turns himself to the Lord's Table*. This rubric and also the one before the Consecration Prayer (" The priest standing before the table, etc. . . ") seem to require the Eastward position. Though the Bishops at the Savoy Conference in 1661 definitely stated that this was intended, the custom was by no means general in the seventeenth and eighteenth centuries. Wheatly in his " *Rationale* " (1720) maintained that the North-end position should be taken and it is probable that in most churches at the end of the eighteenth century the priest took the north-end position. It is, says Wheatley, " the most proper for the officiating priest,

so that the assisting Minister (if there be one) may not be obliged to stand above him."

The assisting Minister (who read the Epistle and administered the Chalice) for this reason knelt at the south end. This arrangement has died out now except in " Low " Church usage, but it was a curious Anglican custom quite worth noticing and probably one which our young communicant would witness in 1784. From a liturgical point of view it is right to have an assisting Minister thus in the Sanctuary to take his part, whether the Service is said or sung, for in Catholic tradition there is no rigid distinction between High and Low Mass, but in the " *Companion* " it is not till the end of the Service that he is mentioned.

We now turn to the *Sanctus* (or *Trisagium* as it is called in the *Companion*). In most

ancient rites the Sanctus was sung by the choir or people. In the first prayer-book of Edward VI there was a rubric referring to the singing of it by the clerks. This, however, was omitted in 1552.

The *Companion* directs (in accordance with the letter of the rubric) that the people join in for the whole preface beginning at "Therefore with Angels and Archangels . . ." and not only in the Sanctus. This practice still lingers amongst old-fashioned villagers who make a point of joining in at "Therefore with the Angels and Archangels."

We have now reached the Consecration prayer itself. Before it begins we have this direction: *As there will be some time for the priest to place the bread and the wine for consecration, fill it up with the following meditation.* As the bread and wine had presumably been placed on the Altar at the Offertory as the rubric directs, it is difficult to understand why the priest should need some time to place them for consecration now.

The directions in the *Companion*, however, which follow the Consecration prayer are of very great interest. We will first quote the following which deals with the prayer itself. "*This form of Consecration being a mere act of authority and the peculiar business of the officiating priest, you must by no means interfere with him in his office by vain repetitions of any part thereof, but employ yourself in this or the like prayer of intercession.*" Then follows a prayer to be said "*when the priest consecrates the elements.*" It is a beautiful prayer and includes this sentence *Do thou bless this sacrifice now before thee and accept it upon thine heavenly Altar,*" which reminds us of the "Supplices, te" of the Latin Rite. It is interesting to find a communicant's manual of 1784 directing that such a prayer should be said during the consecration.

The other direction at this part of the service is even more interesting. It is as follows: *Observe the Priest when breaking the bread and remember how Christ's blessed body was torn with nails upon the cross: observe him pouring out the wine and remember how his Precious blood was spilt likewise.*

In order to understand this, we must see how the revisers of the Prayerbook dealt with the ancient ceremony of the Fraction. In the pre-reformation Liturgy (following ancient precedent) the Fraction of the Consecrated Bread was made

solemnly after the Consecration and just before the Communion. The history of the changes of our Rite at the Reformation is complicated and there were several conflicting influences at work. Under Luther's influence an attempt was made to get rid of all consecration by prayer and to turn the canon into a plain rehearsing and literal representing of the events of the Last Supper, bearing of course their solemn significance. Thus the fraction was introduced into the context of the words "He broke it" as a purely mimetic action copying as closely as possible the action of our Lord. Though this was a ceremonial act of the Church after the 1552 Revision it was not incorporated into a rubric until 1661. Before the 1661 Revision, however, other ideas and practices had arisen.

The Zwinglian idea of the Eucharist, which strongly influenced the Puritans of the seventeenth century, was that it should be a ceremonial commemoration of the sacrifice of Christ to be presented to the people dramatically. Thus for the edification of the worshippers the more symbolical and less literal breaking of the bread and pouring out of the wine dramatically set forth the sacrifice of Christ. It was to bring out the idea of our Lord's sacrificial death, that so much emphasis came to be laid on the breaking of the bread and its parallel the pouring out of the wine.

For example, the commemoration of the sacrifice from Baxter's proposed Puritan Liturgy contains the following words: "Then let the minister take the bread and break it in the sight of the people, saying:—The Body of Christ was broken for us and offered once for all to sanctify us: behold the sacrificed Lamb of God that taketh away the sins of the world.

In like manner let him take the cup and pour out the wine in the sight of the congregation, saying:—We are redeemed with the precious Blood of Christ as of a lamb without blemish and without spot."

But it was not only the seventeenth century Puritans who favoured these ceremonies. We find Bishop Cosin in 1652 describing the ceremonial at the consecration in the Lord's Supper as follows: "Then standing up, by solemn prayers which contain the institution of the Sacrament and the very words of Christ when instituting it breaking the bread which he had taken in his hands, and pouring out the wine into the chalice, he blesses each symbol and consecrates

them to be the Sacrament of Christ's Body and blood."

Bishop Wren in his suggestions for the revision of the prayerbook in 1661 allows for the pouring out of the wine at the time of the consecration as well as the breaking of the bread.

Thus the Puritans and the High Church party at the time of the 1661 revision both supported the adoption of these two ceremonies at the consecration. The difference was that to the Puritans the commemoration of the sacrifice was an exhibition of the sacrifice to men, but to Cosin and his friends it was a presentation of the sacrifice to God.

In the final revision of 1661 neither the Puritan's nor Cosin's ideas were adopted. The breaking of the bread is directed to take place at the words "He brake it . . ." before the consecration and there is no mention of the pouring out of the wine at all. The ceremonies are to be purely mimetic and since there is no mention of the pouring out of wine in the Gospels there is none in the prayerbook.

It is therefore of great interest to find that here in the *Companion* we have what seems to be evidence that in spite of their official rejection these ceremonies were continued on in some churches to the end of the eighteenth century and devout communicants regarded them as dramatic representations commemorative of the Sacrifice of the death of Christ.*

For be it remembered that this *Companion* is a manual to assist a young communicant and therefore the author would hardly include in it such a ceremony if the worshipper were not likely to see it performed. The inference seems to be that these dramatic actions were both not uncommon at the end of the eighteenth century in High Church circles.

As regards the actual ceremony of pouring out the wine, it seems probable that the great flagon (so common at this period) was filled with wine and placed on the Altar by the chalice, into which the wine was ceremonially poured at the consecration.

* A reference to this practice appeared in *Theology*, Nov., 1934, page 275. A sermon of the Rev. S. Carte, a High Churchman of the late 17th century, is quoted which refers to the breaking of the bread and the pouring out of the wine "as being significative of Christ's designation to be sacrificed for our sins."

Once the fraction of the bread is regarded as symbolical and not mimetic, the parallel of pouring out the wine follows naturally and beautifully, though it has no ancient precedent comparable with the primitive fraction of the consecrated bread before the Communion.

The next direction in the *Companion* to which we wish to refer is as follows: "*The consecration being performed the priest kneels down and composes himself to repeat or recollect secretly some short prayer. During this interval of private devotion, etc.*"

This custom of the priest kneeling down after the consecration seems to have arisen in the Church of England after the Reformation in order to secure uniformity with the people in opposition to the Puritan objection to kneeling. It is another seventeenth century High Church practice for which there is no rubric in our prayer-book and no ancient precedent. A possible origin of it is the late mediaeval practice of the celebrant genuflecting on both knees after he had elevated the host. It may be that when the elevation of the host was forbidden at the reformation the celebrant continued to kneel after the words of the consecration.

But otherwise in every ancient liturgy the priest has stood throughout, for standing has seemed more in keeping with the solemn priestly act, when for a time he represents Christ the High priest. It is still common to find the priest kneeling after the consecration in the Church of England and if he is thinking of himself and not his office he finds himself impelled to do so. All modern ceremonial guides direct him to remain standing and this is more and more being done.

In passing it is worth mentioning that there is in the "*Companion*" just before the communion this ejaculation amongst others: "*Lord I am not worthy that thou shouldst come under my roof.*" This is the "*Domine non sum dignus*" of the priest's communion in the Latin rite and it is not uncommon in the Anglican manuals of the period.

Then as to the Communion itself, we find the following advice: "*Whilst the priest is receiving communion himself and administering the same to the congregation, join with him by adding to each prayer a hearty Amen.*" This shows that in the eighteenth century the priest used the same words of Administration to himself

as to the people and seeing that nothing else is given in the prayerbook that is presumably correct. But it also shows that he spoke them louder than is usually done to-day. There is something admirably fitting in the congregation's saying "Amen" to the priest's communion in both species, for this communion of his is no private and personal act, but an essential part of the rite.

The saying of "Amen" by everyone present as each communicant received (if it was ever widely adopted) must have helped considerably in making the congregation realize that they were one fellowship in Christ and that each communicant in turn was taking part in the great common act. It would lessen that feeling that communion is merely an act of individual piety if each member in turn were prayed for by the whole congregation as he received, though undoubtedly at a large communion this practice would be somewhat distracting. It is however a great pity that Anglicans no longer say "Amen" at their own communion. This is enjoined in the *Companion* and it was, I believe, the normal custom at this time. Bishop Wren suggested that it should be included in the 1661 prayer book, but this suggestion was not adopted. However, devotional books all through the late seventeenth and eighteenth centuries add this "Amen" and in a Tract (printed in 1687) it is stated: "The communicant to answer (to it) *Amen*: which without a rubric was and is still the Practice of the Church of England." Thus, too, we find it said in a communicants' manual of 1806 that this was "a practice rigidly observed in the ancient Church." The writer of this must have known the words of St. Cyril of Jerusalem who in the fourth century told his candidates to say Amen when they received the Sacrament. We learn, too, from the Hippolytean Canons and the writings of St. Augustine that great stress was laid on the communicants' response "Amen."

As late as 1825 this custom appears in Anglican devotional books, but to-day it has unhappily completely disappeared in England. It appears as a rubric in the Scottish Liturgy and so is, we presume, still in use in Scotland.

The practice of receiving the consecrated Bread in the palm of the right hand, supported by the left, was clearly in use in the eighteenth century for the communicant

is told in the *Companion*: "*Take off thy gloves, at least of the right hand, with which thou art to receive the bread and the cup.*"

In the seventeenth and eighteenth centuries the words of St. Cyril had been often quoted: "Making your left hand a throne for your right which is as it were to receive a King: and hollowing the palm receive the Body of Christ." St. John Damascene put it another way: "Let us approach then with a fervent desire, and placing our palms in the fashion of a cross, receive the Body of the Crucified."

This primitive custom had begun to fall into disuse in the ninth century and it was actually forbidden at the Council of Rouen (c. 878). It was, however, restored to the Church of England in the 1552 prayer book at the suggestion of Bucer. For this at least we must be grateful to him. Even so the rubric says no more than "into their hands" so that this ancient practice cannot claim to be precisely ordered in our prayerbook even to-day. Nevertheless tradition has maintained it and it is firmly established everywhere except within a small circle of Anglo-Catholics who have revived the later Mediaeval custom because it is that of modern Rome.

As regards the cup, our eighteenth century communicant would take it with his right hand at least, as we notice from the direction in the *Companion* quoted above. Elsewhere also one hand only is mentioned: "And drink of the cup by taking it into thine hand." Though chalices in the eighteenth century were commonly lighter than to-day, they must frequently have been fuller than now and needing to be steadied with the left hand. But if the rubric is to be followed the communicant must handle the chalice and for him not to do so is a source of risk.

As regards the amount of Consecrated Wine consumed, the *Companion* recommends "*sipping only as much as shall make thee sensible of having received the wine.*" This is the usual practice nowadays, but in the eighteenth century much more was often allowed for.

In one village, for example, it has been calculated that an ounce and a half was allowed for each communicant. The large flagons in use seem to bear this out, but we must remember that with less frequent communions than to-day, the numbers must have been greater at each Celebration.

Still, Dr. Wickham Legg reminds us

that "the Eucharist is a *feast*, a feast upon a sacrifice. At the present day this is too often forgotten."

The next direction in the *Companion* is as follows: *As soon as you conveniently may after receiving the cup, rise from your knees, bow towards the Altar and retire to thy seat to finish thy devotions,*" there then follows a private *"Thanksgiving after communicating taken from St. John Chrysostom's Liturgy."*

Bowing towards the Altar on entering and leaving the Church has been a very general custom in the Church of England since the Reformation. Bishop Wren said that he first learnt it from the saintly Bishop Andrewes and during the seventeenth century the Puritans never ceased from poking fun at it in their ribald and trenchant way. Adoration towards the Altar was included in the charges brought against Archbishop Laud that brought him to the scaffold.

Nevertheless, this custom continued and in the last century there were many old-fashioned country people who always made their bow or curtsy, and many eighteenth century devotional books recommended it. It was, indeed, included in the 1649 canons, but these never became law. The significance of the action is well expressed in the words of Dr. Bernard, Savilian Professor of Astronomy at Oxford at the end of the seventeenth century. "When I enter the place of common prayer, as the choir of a collegiate church or the body of a Parish Church or chappell, I worship God by humbly bowing of my body towards his holy Altar where I have often experienced his most gracious and glorious presence."

Similarly many devotional books of the pre-Oxford Movement Church recommend that "the communicant after receiving the Sacrament rise, and bow towards the altar and go to his place"—for example the "*Officium Eucharisticum*," "*A week's Preparation*," and a "*Familiar Guide to the Lord's Supper*." All these were first published during the latter years of the seventeenth century: but there must have been a steady demand for them, for by 1753 the "*Officium Eucharisticum*" had reached its thirtieth edition and by 1764 the "*Week's Preparation*" had run to no less than fifty-two editions.

Thus devotional Manuals recommending bowing towards the altar after communion must have been widely distributed amongst Church-people by the middle of the eighteenth

century and so the young communicant who used the "*Companion*" would be following a not unfamiliar custom when he did the like.

After the communion our worshipper is told that the *Prayer of Oblation* is what the priest most commonly useth—indeed the alternative prayer of thanksgiving is not even printed in the "*Companion*." The latter was not improbably included in the 1552 prayer book as an alternative for the benefit of the Puritan party, because it contains no mention of the sacrifice.

"*And in repeating this prayer with the priest,*" he is told to "*observe such a strict silence that the sound of your voice may not be heard even by the person nearest you.*" *It is quite otherwise in regards to the following hymn*" (that is the Gloria).

The Gloria and the Sanctus are both called hymns in the *Companion*, though no hint is given that the worshipper may sometimes have found them sung, as directed in the rubric. No doubt this comes from Wheatley who called them "hymns."

For the Gloria, antiquity is again appealed to by reference to the first mention of it at the Council of Toledo, "*a thousand years ago*." This, too, comes from Wheatley.

The people clearly stood for the Gloria for they are afterwards directed in the *Companion* to "*kneel down with great humility and receive the blessing with which the priest shall dismiss the congregation according to ancient usage*." Standing is certainly the right posture for the Gloria and it is a pity that people do not now stand except when it is sung.

The last direction in the *Companion* we shall quote is as follows: "*The assisting minister generally sayeth one or more of these collects which follow, between the hymn and his pronouncing the blessing*." It is curious to find that it was the assisting minister and not the celebrant who said these collects. No previous reference has been made to him, though he undoubtedly read the Epistle, perhaps the Gospel, and administered the Chalice.

The practice of saying one of these or some other post-communion collect at this place is still common in the Church. There is nothing to warrant it from the rubrics and it would seem perhaps that a post-communion collect should come before the Gloria, especially when the present position of Gloria in our prayer-book is justified as it is in the "*Companion*" by an

appeal to Matthew xxiv., 30 ("And when they had sung an hymn they went out . . .") Nothing should come after it but the blessing.

Then with the blessing the service is concluded: the clergy go out, the congregation leave their pews, several of them making, we hope, the customary reverence towards the altar where they have so recently experienced God's most gracious and glorious presence: and our young communicant with the *Companion* open, "*Keeps on his knees, in no wish to hurry out of the House of God as if he were afraid to stay any longer or as one tired with the conversation, which he has entered into with heaven.*" But he too goes home to retire privately for further devotions until dinner and the clerk alone is left busying himself about the Church.

We have followed a late eighteenth century Celebration of the Lord's Supper. We have found many customs with which we are still familiar to-day: some (like standing for the Gospel) have an unbroken continuity with the primitive Church, some (like receiving the Sacrament in the hands crossed) were primitive practices that were

revived at the Reformation and have been in use ever since, and some (like facing East for the Creed) date from the seventeenth century.

The conclusion that can be drawn from this study is that the Church of England has a genuine and interesting traditional ceremonial of her own, and that the eighteenth century Church preserved far more of the sense of liturgical worship than is generally realized to-day.

The Catholic revival began in the nineteenth century as a revival of something already existing. The Romanizing tendency of Anglo-Catholicism since the sixties (however devotionally helpful its influence may have been to many people) has had the effect of obscuring this fact.

There are many changes that Churchmen may rightly desire in the ceremonial of the Church, but before any alteration is made it is necessary to have a real understanding and appreciation of genuine Anglican tradition. This short study of Cookson's "*Companion to the Altar*" may act as a reminder of this fact.

CORRESPONDENCE.

To the Editor of the *English Catholic*.

FASTING COMMUNION.

SIR,—May I plead that the Anglican Society take no side whatever on this subject?

We certainly do not want to lose Mr. Brunskill, and the many who think with him, but we ought not either to alienate those who cannot bring themselves to think it binding. Indeed, if our latest leaflet is to stand we *cannot* take sides, for it says there is nothing in the 1928 Book inconsistent with the Catholic Religion, and that book deliberately leaves the matter "to every man's conscience in the sight of God." This is the living voice of the Church of England, though clumsily expressed.

My own belief is that it is one of the cleverest tricks of the devil to make this a bone of contention in the Anglican Communion. He has already succeeded in smashing up liturgical propriety and uniformity, and only he and God know how many acts of Communion of people otherwise prepared

have been stopped by this teaching. I know of many cases myself, and the Christian spirit of some priests who wish to enforce this practice is illustrated by the following true story.

A woman of sixty-three, who does her own housework, dared to present herself for Communion at a 10 o'clock sung Mass, and the priest (in her own words) "*gave* It me, but he gave me *such* a look!" Priests of that type (and they are not uncommon) will have a rude awakening at the Day of Judgement.

Ought we not to apply to this the same principle as in the seventh Canon of 1640 in another connexion, "that they which use this" preparation, "despise not them who use it not, and that they who use it not condemn not them that use it."

Yours faithfully,

Bradburne.

R. F. BOROUGH.

SIR—Your correspondent criticises me for my attitude on this subject without attempting to reply to any of the considerations I mentioned, and then accuses me of missing the point. I have discussed the matter with my fellow clergy privately and in print and have never met with a defence of the *necessity* of Fasting Communion which is to me in the least convincing. The strongest argument is

the universal acceptance of the practice in mediaeval times. We now know that the custom is not really primitive—vide Dearmer "*The Truth about Fasting*"—and Father Frochisse in the Louvain "*Revue d'Histoire Ecclesiastique*," who finds no evidence earlier than the second half of the fourth century. But how many theological beliefs which were more primitive and far more important have been changed

or abandoned, *e.g.* the historical accuracy of the O.T. and everlasting punishment.

Can anyone read Mark vii. and seriously think that our Lord would approve of Fasting Communion being taught as anything more than a pious custom to be observed at discretion? Would He not say "The Sacrament was made for man and not man for the Sacrament"?

Bible and Prayer Book alike point to Communion as an essential element in the service. Does your correspondent really think that it is more in accord

with the mind of the Master to have a service without communicants, than to have communicants who are not fasting? The Editor in the same number says that fasting is a matter of discipline not doctrine, and the Church of England is unwilling to lay down rules about it. Surely to make this question "a vital issue," in the words of your correspondent, is to introduce the spirit of Pharisaism into Christianity.

Yours, etc.,

Swinton, Berwickshire.

A. E. SWINTON.

THE FIDDLEBACK.

SIR—As far as I can see, Mr. Borough's remarks in the "English Catholic" No. 25, leave my main contentions intact. For I maintained in my former letter that it is the spirit of the Ornaments Rubric which is the important thing and what really matters, and that therefore loyalty consisted in wearing the vestment specified, whatever their shape, or lack of it. Further I went on to show that there is no justification on historical grounds for assuming that the rubric in question orders any particular shape of those vestments to be worn: it merely specifies the vestments, *i.e.* chasuble, stole, maniple, cope, etc., in use at the time: and to argue that the rubric means more than it says, as though its framers had a kind of prophetic insight into the development which was to follow, is to be guilty of special pleading. To obey the rubric is to wear vestments—and that is all.

The shape of vestments is a question of taste, and convenience, not of authority. Were it otherwise the paenula would never have become the smaller Gothic chasuble, and in that adaptation lies the seed of all further development.

And to dub as Protestant a preference for "square" chasubles (a preference which I did not express in my letter) is as absurd as to call by the same name a similar predilection for Renaissance architecture.

Mr. Borough says that the remark of the late Vernon Staley's which I criticised can be proved accurate up to the hilt, but he does not give any authority for that statement. Dr. Dearmer, on the other hand, who would not be supposed to favour Renaissance vestments, remarks that a longer and more ample form of this "square" chasuble was

in use at the time of our rubric,"* and though he does not actually state that it was used in England, he regards it as a precedent for the English Church. Further, it would seem reasonable to suppose that the development of the chasuble in England, had it continued in use, would have in any case followed the general fashion of the times—which was broadly the same everywhere—seeing that that is what actually happened amongst the Roman Catholics in this country. So that there is noneed of Mr. Borough's rather fantastic conjecture, since the chasuble abroad as we know it—and even the amice—was not found incompatible with the wearing of a wig.

The argument that present-day Roman Catholics are having a reaction in favour of Gothic vestments, and therefore we should follow their example, seems an envious one to find in the pages of "The English Catholic." And after all in the past "The Church of Rome hath erred," says the XIXth Article of Religion, so that perhaps that argument had best be left alone.

In conclusion, if there is little justification on grounds of history for regarding the wearing of a particular shape of vestment as a question of loyalty, there is still less justification on grounds of religion for so doing. For the elevation of ceremonial usages to the rank of moral precepts is the one of the surest signs that we have joined the company of those whose proper vesture is, not the narrow stole, but the broad phylactery.

Yours truly,

R. P. GRIFFITHS.

Ramsey, Hants.

* "The Parson's Handbook," 8th edition, p. 160.

THE CHURCH OF FINLAND.

SIR—We are grateful to Mr. Moss for his admirable exposition of the report of the committee on the above, but it is difficult for a Catholic to understand why he did not make a stand for the principle of valid Orders.

As he says, the Finnish Church does not believe in the necessity of Apostolic Succession, and therefore I cannot see that it is right to recommend that an Anglican Bishop should take part in the consecration of a Finn. Such a policy is to give a precious jewel to those who think it merely a pretty jew-jaw, and as the process will be gradual and incomplete there is no saying when their Orders will be completely validated. We ought to have called upon them to have every bishop and priest, whose Orders were not unquestioned re-consecrated and re-ordained, and to rescind the rule allowing a Dean to ordain—otherwise confusion will be worse confounded.

I have never forgotten meeting the late Arch-

bishop of Upsala (Sadeblom) before the war, in Constantinople, when he was a University Professor.

Knowing that the Swedes had the Succession but were Lutheran, and wishing to find out their real belief, I put to him the question—"If a German Pastor became naturalized in Sweden, and wished to officiate or hold office in your Church, would you accept him as a priest or re-ordain him?"

I can only say he evaded giving an answer and that I had to be quite rudely persistent in keeping him to the point. He kept saying it had never happened, and harped upon "if he came up to our educational standard" (which seemed the important thing with him), but at last he seemed to admit that re-ordination would *not* be insisted upon.

Which do our neo-Anglicans think more important—valid Orders or Fasting Communion?

Yours faithfully,

Bradburne.

R. F. BOROUGH.

Statement of Accounts for the year ending Sept. 30, 1934.

<i>Receipts.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>		<i>Expenditure.</i>	<i>£</i>	<i>s.</i>	<i>d.</i>
Balance from 1932—3	5	7	8	Hon. Secretary's Expenses	4	10	9	
Members' Subscriptions	18	17	6	Hon. Treasurer's Expenses		8	6	
Ditto (per A. T. Broome)	5	0		Late Hon. Treasurer's Expenses	1	2	0	
				Printing (Broome)	2	14	9	
				" (Turner Bros.)	1	19	6	
				Gratuity to Caretaker at St. Mary's,				
				Oxford		3	6	
				Cheque Book		2	0	
				Balance in hand	13	9	2	
	£24	10	2		£24	10	2	

	£	s.	d.		£	s.	d.	
Balance from 1932—3	...	2	19	3	A. T. Broome & Son—printing and publishing “English Catholic” No. 21	14	16	6
From Reserve Account	...	10	0	0	No. 22	23	3	0
Subscriptions <i>per</i> Hon. Treasurer	...	17	11	0	No. 23	15	7	6
A. T. Broome	...	12	13	2	Balance in hand	8	12	4
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